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them as a perfectly fair expert witness laying the case before them; and as such he deserves a respectful hearing by thinkers and scholars clerical and lay.

It only remains to give the subject of the other lectures. IV, The Messiah as Teacher — his originality; V, The Messiah as Teacher — the Permanence of the Jewish Law (The remarks on St. Paul are especially valuable, and so is the Appendix on "A Hebrew-Christian Church"); VI, The Ethical Demands of the Sermon on the Mount; VII, The Messiah — the Son of David; VIII, The Son of Man; IX, The Son of God; X, The Messiah and the Apocalyptists (There is an interesting Suggestion that the First Gospel is intended to correct the impression that the Second Coming was to be immediate); XI, The Messiah and the Cross; XII, The Messiah — the Victor. Special attention should be given to Dr. Williams's discussion of Professor Lake's view of the Resurrection, and of the work of the Society of Psychical Research.

F. J. FOAKES-JACKSON.

UNION THEOLOGICAL SEMINARY.

MEANS AND METHODS IN THE RELIGIOUS EDUCATION OF THE YOUNG, WITH SPECIAL REFERENCE TO THE SUNDAY-SCHOOL. JOHN DAVIDSON. Longmans, Green, & Co. 1917.

This little book represents the sort of guidance that a Scottish educationist — for Dr. Davidson is, among other things, examiner in education in the University of Edinburgh — is prepared to give to Sunday-school teachers. The topics are the usual ones — the teacher's aim, the lesson-plan, story-telling, questioning, illustration, memory work, worship, and the treatment of the miracles and of the parables. The level of the whole may be sufficiently indicated by comparing the more fundamental parts of the book with the tendency of American educational thought concerning the same topics.

Holding that religion is a mode of life rather than of knowledge, and that it is bound up with the whole of life rather than being a thing apart, Dr. Davidson would test the technique of teaching chiefly by its effect upon action, worship included. Any reader who expects him, starting from this point, to go on to a reconstruction of the conventional technique of yesterday, however, will be disappointed. American educationists who take his view of the nature of religion and of the end of teaching hold almost, if not quite, unanimously that we learn to act by acting, and that yesterday's method of attempting to control the conduct of children by means of antecedent

ideas about conduct is fundamentally deficient. But Dr. Davidson will be satisfied, it appears, with a Sunday-school lesson in which the teacher merely causes the mind of the pupil to work over, in accordance with the Herbartian Five Steps, a set of ideas about goodness — ideas unconnected as yet with any corresponding good act by the pupil. If Dr. Davidson adds anything at all to this conception of the technique of teaching, it is simply emphasis upon feeling as a preliminary to conduct. Inasmuch, however, as he would produce a habit of feeling by merely causing the pupil to run over mentally various instances of a given kind of conduct, it is fair to say that we have here no incorporation of action into the teaching-process itself.

The specimen lesson that Dr. Davidson gives in some detail is perfectly logical therefore — however astonishing it may be — when it makes the Fifth Step (Application) consist of the baldest moralizing. The lesson is “The Call of Samuel.” The teacher is advised to point out and discuss ways in which the pupils “can render service to God.” Let him point them, for example, to such children’s organizations as the League of Mercy, The Band of Hope, the Guild of Courtesy, Boys’ Brigade, Boy Scouts, etc. — organizations whose aim is not so much to learn about righteous acts as to *do* righteous acts. Let him urge that the boy or girl who unites with his fellows to help the poor, the weak, the unfortunate, the oppressed, is a true little knight of God, and may claim kinship with all the good and great in history who have served God in serving their fellowmen. He will remind them of the exquisitely encouraging words of Jesus Himself — God’s ideal Knight : “And the King shall answer and say unto them, ‘Verily, I say unto you,’” etc. It hardly seems necessary to show why this method of teaching is not only not likely to secure the desired action from pupils, but is likely even to disgust them with the thought of it.

GEORGE A. COE.

UNION THEOLOGICAL SEMINARY.

A BOOK OF COMMON PRAYER. For Use in the Churches of Jesus Christ. Compiled by a Presbyterian. Sherman, French, & Co. 1917. Pp. 299. \$1.25.

This is an attempt to meet the needs of those many worshipping persons who desire freedom from the limitations both of individualism and of any of the historic liturgies. It is modelled upon the Prayer Book of the Protestant Episcopal Church; following the order of the latter in prescribing forms for Morning and Evening